

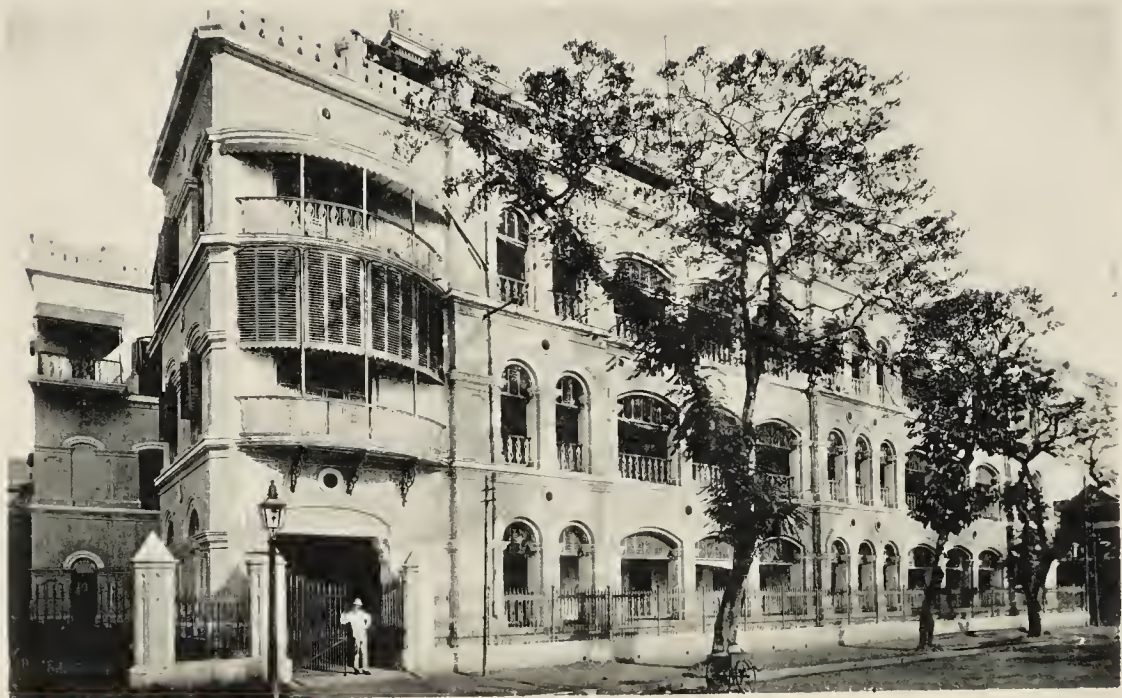


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13 Wellington Sqr. Calcutta.

Indian
Postage
2 pies
Foreign
1 Anna



LEE MEMORIAL BUILDING FRONT VIEW.

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MARCHING TO CHURCH FROM THE LEE MEMORIAL.

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The Heartsease Record

Vol. XI.

FEBRUARY, 1930

No. 1.

"JESUS SAVES"

ORGANIZED 1899

INCORPORATED 1920

The HEARTSEASE HOME for WOMEN and BABIES

Adoption of Babies, Boarding-out Department for Babies

PRESIDENT

Mrs. A. Richardson Kennedy

FIRST VICE-PRES.

Esther M. Steele

SECOND VICE-PRES.

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SECRETARY-TREASURER

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Heartsease Publications:

The Heartsease Record
A Year in John's Gospel
 Revell\$1.50
The Heartsease Miracle \$1.00
Does God Care?\$1.00
Misunderstood (art paper) .50
 cloth,75
Jacob, the Wrestler20
Comfort Cards (Christmas,
 birthday, Easter, etc.),
 by Evangelist and Mrs.
 H. D. Kennedy.

These books and tracts may be had from
Heartsease Publications, 413 E. 51st St., New York City
The tracts are sent you free. The only fund for their
circulation is the voluntary offering of readers.

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Katherine Brokaw

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Miss Ella Hawkins



TRACTS

The Living, Indwelling Christ
Our Lord's Prayer Life
The Marks of the Lord Jesus
The Garden of the Lord
 The Armor of God
Prevailing Intercessors
The Footsteps of Faith
The Devil's Boomerang
Our Devotional Life
My Receipt, Prayer, Satan
 Redeeming Love, Judas
 Jesus Christ Himself, Etc.

41 Tracts

413 EAST FIFTY-FIRST STREET

NEW YORK

The Thirty-first Annual Report of the Heartsease Work

"Hitherto hath the Lord helped us."

The Heartsease Work is evangelical and is carried on along two distinct lines of service, namely, a Home for unmarried mothers with their infants and the publication of religious literature.

The Home is conducted as a family unit. This co-operative plan is designed to promote a spirit of helpfulness. It brings into play the girls' better, though latent, qualities and inspires them with a desire for the real things of life. It also proves to them the futility of selfishness and disobedience. When they come to themselves the first thought is, "What can I do to redeem the time?" The answer, "Seek ye first the kingdom of God and His righteousness," with the promise, "And all these things shall be added unto you," is appreciated and understood.

The questions most frequently asked about the Work are, Are the girls Americans? Are they Protestants? Have they had Church affiliations? Have they had proper instruction? These questions can be answered in a few words, Yes, in almost every case. How did they learn of the Home? Where do they go when they leave? What is done about the babies? The statistical report will answer these questions. How is the Work supported? Last year it was carried by those whose names are listed and also by many others who have quietly and efficiently given of their time and talent and also by their contributions in kind. How can I help? By following the lead, as God directs, of these loyal Christian men and women. How many have been in the Home this year? Again, we refer you to the statistical report. To many this report means numbers; to some, cases; to others, patients; to us, individuals; to Christ, souls for whom He died.

Is the Work worth while? A few results will answer that question satisfactorily. A young woman came to us, greatly troubled about herself and little one. He was in the hospital seriously ill. Although she did her best and the people in the hospital were exceptionally kind, he slipped away, leaving a most unhappy mother. She is doing well. The baby's influence is ever with her. She looks forward in peace to seeing him again. "A little child shall lead them." Another girl has not only succeeded in caring for herself and baby, but has saved one hundred dollars during the year. — Jane's baby was adopted. She has successfully finished a librarian course. — Rebecca has gone to work. She is attending night school with satisfactory results. — Annie is filling a position of trust. Her baby is boarding. — Helen is working with her baby. At present she is not very well. — Madge's baby was taken sick and did not recover. She has not been well. Is much better now, and her outlook on life is brighter. — Elsie has been a wanderer but managed to support her baby. She has regular employment now, and we pray will be the young woman we had hoped to see. — Mildred is going to night school. Her mother has adopted the baby. — Ruth's sister has taken the baby and Ruth has entered a business college. — Anne is working with her baby. She is saving money and is planning to return to her profession soon. — Evelyn, after a long and serious illness, returned to her own home to again take her place in the family. — Agnes and Margaret have gone to other Homes (one to a

northern State the other to a southern State) in order to be near their own people.

Jane has gone away to school. She has just written of her plans, her rating, and her desire to be true to God. — Harriet and her baby were brought to us by Charles. Both young people frightened and estranged from their homes. Harriet's mother was sent for. After she saw the baby and was assured of his parents' earnestness, a marriage was effected and all is well. — Rose went home. Her mother is caring for the little one, but she is assisting in his support. So the stories run. From the beginning to the end of these life-chapters, the time is anxious and often the walk is very long. Many steps must be taken in sorrow and suffering, but when the light of God's love breaks upon the path, and the possibility of forgiveness and re-establishment is learned a sustaining peace is experienced. "*Come unto Me...and I will give you rest.*"

We receive letters containing such sentiments as these. "The experience (her time at Heartsease) was surely a mountain top for me." This girl was three months in the hospital and for many days her life was despaired of—but she had caught the vision. "Thank you all for turning *my* life in a new direction." "When I am in trouble, I think of God first and Heartsease next." "I am doing my best to bring my children up to know God." Many friends have had a part in the upbuilding of these lives, and who can tell what may be done for the advancement of the Kingdom, by these who were on the "highway."

The Publication Work is increasing to such an extent that we are seeking to "stretch our curtains, and enlarge our borders." The tracts are being translated in Spanish and French. The marked blessing of God is upon this, His own work. The correspondence of the year covers about the whole world. We praise Him for this blessed service of bringing souls to Christ and "feeding the flock." This word from Japan has just been received: "We have one of your tracts and know it could be used here to His glory. Could it be translated into Japanese? Will you kindly send us samples of other tracts? This one is excellent." So the doors of usefulness are ever opening.

We gratefully acknowledge the following donations for December, January and February. *Office supplies*:—Mr. J. S. A Wilke; *House furnishings*:—Miss A Seymour; Miss R. Pitcrain; *Christmas gifts*:—Women's Bible Class, Riverside Church; King's Daughters, Roselle Bapt. Ch.; Phil. Soc., Greene Av. Bapt. Ch.; Mrs. Wm. J. Lockhart and friends; Bible Teachers, Inner Miss., Luth. Ch.; Women's Soc., Queens Bapt. Ch.; *Clothing*:—Mrs. E. Carson; Mrs. Wm. J. Lockhart and friends; Mrs. R. S. Chynvelt; Mrs. C. Ebert; *Provisions*:—Mr. Wm. Borden; Mrs. Hayner; Mrs. A. Lockwood; Seeman Bros; Kirkman and Sons; Mrs. C. Ebert; Miss Clara Thomas' Class; Mr. S. L. Bickford; Mrs. J. E. L. Davis; Mrs. Wm. J. Lockhart and friends; Mr. and Mrs. R. H. Longueil; *Baby Clothing*:—Women's Bible Class, Riverside Ch.; Mrs. A Butler, Mrs. B. Philips, Miss Overton; Mrs. Hope; Mrs. R. W. Bissell; Women's Soc. and Women's Bible Class, Riverside Ch.; Mrs. R. P. Smith; Mrs. Clara Thomas; Mrs. Wm. J. Lockhart and friends; Alpha Chi Omega; Women's Soc., Wash. Heights Bapt. Ch.; Mrs. Mary Vollmer; King's Daughters, Roselle Bapt. Ch.; Women's Soc., Queens Bap. Ch.; Junior Emergency League; Women's Soc. Richmond Hill Bapt. Ch.

We extend grateful thanks to the volunteer workers and the Hospitals who have so generously co-operated with us by the giving of their substance, time and talent during the year.

Professional

Wm. A. Young, Counsel
 Caroline Finley, M. D.
 Katherine Brokaw, M.D.

Office Work:

Mrs. Wm. L. Hall

Class Work:

BIBLE

Rev. M.C.Morgan, D.D.
 Miss Esther Skov
 Miss Anna Schmederer
 Miss Anne Metz

Mothers' Class:

Miss Johanna Eggers,
 R.N.

Domestic Science:

Mrs. H. R. Longueil

Cases referred from

S. P. C. C.
 Hospitals
 Physicians
 Big Sisters
 Free Synagogue
 Children's Court
 Chapin Nursery

S. O. S.
 Church Mission of Help
 N. Y. City & Vicinity
 Private sources
 Institutions
 Civic Associations
 Missionaries

Hospitals Affiliating

N. Y. Infirmary for Women and Children	N. Y. Nursery & Child's Hospital
Sloan Maternity	Lying-in Hospital
Manhattan Maternity	Metropolitan Hospital
Bellevue Hospital	Flower Hospital
Maternity Center	

Social evenings

Miss Clara Thomas' Bible Class, Central Bapt. Ch.

STATISTICS

Cases:

Adult 122
 Baby 62

Birthplace:

Sweden 1
 England 1
 Canada 3
 Scotland 2
 Hungary 1
 Germany 13
 United States 162
 Syria 1

Religion:

Protestant 172
 Catholic 9
 Jewish 3

Disposition of cases

Positions 11	Babies boarded 4
Hospitals 63	Babies surrendered ... 7
To own and other Homes 50	Babies with mothers... 36
Visits made 1450	Garments distributed 1973
Visitors 1532	Bibles distributed 67
Extra Bible Classes 76	Letters written 5,639
Socials 30	Christmas gifts 750

Publication Work

Tracts distrib'd 100,101	Letters written 2,611
Books distributed 345	Cards distributed 12,061

Occupations

School age 20	Professional 23
At home 18	Factory 5
Domestic 35	Office 21

Length of residence, three weeks to ten months

CONTRIBUTIONS:

Acton, Miss Carrie M.	\$ 5.00	Delzell, Mrs. E. A.	1.00
Ahrens, Miss Martha	1.00	Dewhirst, Miss A. E.	1.00
Allison, Mrs. J.	2.00	Donaldson, Mrs. John	10.00
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Armstrong, Mrs. C. W.	10.00	Ebert, Mrs. Charles	10.00
Ayer, Mrs. F. Wayland	25.00	Elsesser, Rev. Paul D.	2.00
Ball, Mrs. Frank L.	30.00	Ercolani, Mrs. Vera50
Barnhart, Misses Grace & Anna	2.00	Filling, Miss May	1.00
Barnhart, Mrs. Wm.	1.00	Fitter, Mr. George H.	600.00
Barker, Mrs. G.	4.50	Fitter, Miss Marion Louise	10.00
Barrett, Mr. & Mrs. Clarence ..	3.00	Focht, Miss Mildred	10.00
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Bauman, Miss Rosa	2.00	Friendly Soc., Greene Av. Bapt.	
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"Bible Class," Brooklyn	3.00	Friend, "C. P."	20.00
Bickford, Mr. S. L.	125.00	Friend, "E. J."	5.00
Bissell, Mrs. R. W.	12.00	Friends,	26.00
Black, Miss Esther G.	2.00	Fuller, Mrs. Melville B.	10.00
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Borden, Mrs. Mary A.	25.00	Glenn, Mrs. Heloise	2.00
Bowman, Mr. & Mrs. L. E.	2.00	Golden Rule Circle, First Bapt.	
Boylhart, Miss Grace M.	5.00	Ch., Roselle, N. J.	10.00
Boylhart, Mr. Charles H.	5.00	Goller, Miss Gratia	10.00
Boynton, Mr. George	5.00	Graff, Mrs. Edith C.	10.00
Buckins, Mrs. A. O.	3.00	Gray, Miss Jane B.	15.00
Bullard, Mrs. R. C.	5.00	Gremmels, Mr. C. E.	30.00
Business & Prof. Women's League,		Grimshaw, Mrs. B.	10.00
West End Pres. Ch.	86.00	Grosch, Mrs. Anna	2.00
Bykota Club, Richmond Hill		Guild, First Cong'l Ch.,	
Bapt. Ch.	5.00	Flushing, L. I.	25.00
Campbell, Miss Grace	2.00	Haendle, Miss E. J.	5.00
Carpenter, Mrs. J.	10.00	Hall, Mr. & Mrs. Robert	2.00
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Carson, Mrs. E. L.	2.00	Harris, Mrs. E. C.	35.00
Clothing Bureau	4.50	Hibbs, Mrs. Charles H.	10.00
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Condon, Mrs. E.	5.00	Holden, Miss Gertrude	5.00
Coover, Mrs. G. H.	1.00	Holmes, Mrs. Mary	10.00
Cox, Mrs. E. V.	5.00	Hoss, Mrs. G. A.	2.00
Cradle Roll, Burholme Bapt. Ch.	2.54	House, Income	522.25
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Crocker, Miss Mary H.	2.00	Howell, Mrs. W. H.	10.00
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Dallas, Mrs. Clara E.	5.00	Hyde, Mrs. B. Talbot B.	15.00
Denehey, Mrs.50	Hyde, Mrs. Clarence M.	125.00
Detlefsen, Miss Julia	10.00	Interest	864.43
De La Montayne, Mrs. James ...	5.00	Irving, Rev. David O.	10.00

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Johnson, Mrs. William	1.00	Nessenger, Mrs.	1.00
Jones, Miss Anna	2.50	Nohr, Mrs. Martha	5.00
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Jones, Miss Winifred50	Omega Sigma Phi	25.00
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Lyman, Mr. Fred C.	25.00	Reed, Mr. Philip	1.00
MacAuley, Mrs. A.	10.00	Reitz, Mrs. & Miss M.	10.00
MacKay, Mr. Henry	50.00	Resch, Mr. & Mrs. Wm.	2.50
May, Mr. and Mrs. C. A.	10.00	Roberts, Mrs. Helen	25.00
McFadden, Mrs.	1.00	Rockefeller, Jr., Mrs. J. D.	100.00
McKenna, Mrs.	1.00	Rockwell, Mrs. M.	1.00
McKay, Rev. Charles F.	25.00	Saye, Mrs. E. B.	1.04
McKinney, Mrs. H. N.	5.00	Senseman, Mrs. Annie	2.00
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McRoberts, Mrs. Harriet Skinner	67.29	Scofield, Miss Nellie	62.00
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Medd, Dr. John C.	5.00	Scrimgeour, Miss Grace	5.00
Meers, Miss Emma	2.00	Seymour, Miss A.	10.00
Mellor, Mrs. Mary E.	25.00	Shope, Mrs. Ed.	1.00
Metz, Mrs. Werner	10.00	Sjostrom, Miss Elma	7.00
Miller, Mrs. Frank E.	10.00	Slade, Mrs. Howard	25.00
Miller, Mrs. Harvey	5.00	Sloan, Mrs. W. F.50
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Moore, Mrs. Wm.	2.75		
Mothers' Circle Alex. Av. Bapt. Church	10.00		

CONTRIBUTIONS:—continued

Smith, Mrs. Frank B.	10.00	Willing Workers, Olivet Pres. Ch., B'klyn	8.50
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Smith, Mr. Wesley S.	1.00	Winant, Miss Ruth	5.00
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Staley, Mrs. T. J.	100.00	Woltt, Mrs.	1.00
Steele, Miss Esther	50.00	Women's Ben. & Miss. Soc. Mt. Morris Bapt. Ch.	50.00
Steele, Mr. & Mrs. John	50.00	Women's Bible Cl., Riverside Ch.	63.25
Steele, Mrs. Wm.	200.00	Women's Soc., Alex. Av. Bapt. Ch.	50.00
Stewart, Mrs. G. C.	5.00	Women's Soc., First Bapt. Ch., Morristown, N. J.	5.00
Stutzman, Mrs. Mary	1.00	Women's Soc., Richmond Hill Bapt. Ch.	5.00
Taylor, Mrs. Grace	2.50	Women's Soc., Trinity Bapt. Ch., Brooklyn	2.00
Thomas, Miss Clara (Bible Class)	54.05	Women's Soc., Washington H'ghts Bapt. Ch.	35.00
Thomas, Miss Clara M.	25.00	Woolson, Mrs. James	10.00
Thomas, Miss Elizabeth	25.00	Woolverton, Mrs. W. H.	150.00
Thompson, Mrs. J.	2.00	Wright, Mrs. Arthur M.	10.00
Towsey, Miss Elizabeth	10.00	Wurzback, Mrs. F. A.	5.00
Trusting Circle, Jenkintown, Pa.	2.00	Wylam, Mrs. S. J.	1.00
Turck, Mrs. Roy	20.00	Yontz, Mrs. W. S.	1.00
Van Nostrand, Miss Jennie ...	2.00	Young, Mrs. F.	1.00
Vincent, Mrs. Henry F.	5.00	Young, Mr. & Mrs. Wm. A. ...	10.00
Voigt, Mr. & Mrs. W. F.	1.00	Zeigler, Mr. Martin	1.00
Volmer, Mrs.	1.00	Zeigler, Mrs. Warren	1.00
Vosler, Mrs. A. J.	10.00	Zollers, Miss May	1.00
Wadham, Mr. W. H.	100.00		
Walker, Mr. Alexander	50.00		
Walker, Miss Florence M.	5.00		
Wemple, Mrs. Susan J.	25.00		
Wertz, Mrs. D. M.	25.00		
West Harlem Union	12.00		
White, Mrs. Annie S.	15.00		
White, Mrs. Charles	5.00		

\$7,249.11

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Abrams, Henry	2.00	O'Brien, P. E. Finishing Co.	5.00
Allan & Gray	5.00	Paladino Bros.	2.50
Anderson, F. W. & Co.	10.00	Raynor & Perkins	10.00
Borlen, F. A.	5.00	Reynolds, W. C.	10.00
Butler & Kelley	5.00	Ringler, F. A. Co.	2.00
Cooke & Cobb Co.	5.00	Sarle, John F.	2.00
Crescent Engraving Co	2.00	Scheff, I.	5.00
Daniels, Arthur B.	10.00	Sheinkman, Louis	25.00
De Jonge, Louis & Co.,	10.00	Skinner, George W. & Co. ...	1.00
Deimer, John & Co.	10.00	Tension Envelope Co.	2.00
Eaton & Gettinger	1.00	Thomas, A. A.	2.00
Hubbs, Charles F. & Co.	1.00	Union Card & Paper Co.	2.00
Kunz, J. B. & Co.	5.00	Wilke, J. S. A.	10.00
Linde, J. E. Paper Co.	5.00		
Miller, Charles E. & Co.	5.00		

\$159.50

FINANCIAL STATEMENT

Feb. 28, 1929 to March 1, 1930

GENERAL FUND	Amount on hand	702.70		
	Receipts	5563.51	6266.21	
	<i>DISBURSEMENTS</i>			
	Provisions	1429.72		
	Fuel and Light	449.62		
	Stationery and Postage ..	165.59		
	Expense	730.93		
	Telephone	68.93		
	Workers' Allowance	2690.00	5534.79	731.42
PUBLICATION FUND	Amount on hand	450.20		
	Receipts	614.22	1064.42.	
	DISBURSEMENTS		339.67	724.75
CONTINGENT FUND	Amount on hand	1000.00		1000.00
ENDOWMENT FUND	Amount on hand	324.55		
	Receipts	20.98	345.53	345.53
BABY FUND	Amount on hand	17.70		
	Receipts	139.28	156.98	
	DISBURSEMENTS		150.38	6.60
BUILDING FUND	Amount on hand	1606.39		
	Receipts	728.62	2335.01	
	DISBURSEMENTS		327.40	2007.61
SPECIAL FUND	In Memory of Mrs. Lillian Richardson	130.00		130.00
	(Phil. Soc. Greene Av. Bapt. Ch. B'klyn.)			
	Total cash on hand, Feb. 28, 1930			4945.91

STATEMENT of ASSETS and LIABILITIES

Cash on hand	4,945.91		
Real Estate	10,000.00		
Bonds	10,150.00		
Investment	4,000.00		
Mortgage		4,000.00	
Present Worth		25,095.91	
	29,095.91	29,095.91	

Audited and found correct, March 1, 1930 — GRATIA GOLLER.

The Heartsease Record

Vol. XI.

AUGUST, 1930

No. 3.

“JESUS SAVES”

ORGANIZED 1899

INCORPORATED 1920

The HEARTSEASE HOME for WOMEN and BABIES

Adoption of Babies, Boarding-out Department for Babies

PRESIDENT

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FIRST VICE-PRES.

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SECOND VICE-PRES.

Mrs. William J. Lockhart

SECRETARY-TREASURER
Louise B. Scofield

COUNSEL

William A. Young

AUDITOR

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Victor A. Lersner
Mrs. Wm. Borden
Mrs. Samuel McRoberts
Mrs. Charles Bergman
Rev. F. W. Lewis, D.D.
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A Year in John's Gospel
Revell \$1.00
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Does God Care? \$1.00
Misunderstood (art paper) .50
cloth, \$1.00
Jacob, the Wrestler20
Comfort Cards (Christmas,
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by Evangelist and Mrs.
H. D. Kennedy.

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Heartsease Publications, 413 E. 51st St., New York City
The tracts are sent you free. The only fund for their
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Katherine Brokaw

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S. M. Lindsay, D.D.
Mr. & Mrs. J. F. Steeves
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Mrs. John Steele
Mrs. M. B. Read
Mrs. Cornelius Woelfkin
Mrs. T. P. Edwards
Mrs. Charles H. Joyce
Mrs. M. Nohr
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Miss C. Murray

TRACTS

The Living, Indwelling Christ
Our Lord's Prayer Life
The Marks of the Lord Jesus
The Garden of the Lord
The Armor of God
Prevailing Intercessors
The Footsteps of Faith
The Devil's Boomerang
Our Devotional Life
My Receipt, Prayer, Satan
Redeeming Love, Judas
Jesus Christ Himself, Etc.

46 Tracts



Report of HEARTSEASE WORK for JUNE, JULY & AUGUST

"And other fell on good ground, and did yield fruit that sprang up and increased"—Mark 4: 8.

The Heartsease Work is evangelical and is carried on along two distinct lines of service, namely, a Home for unmarried mothers with their infants and the publication of religious literature. The Home is conducted on the cooperative plan of a family unit. It is supported by voluntary contributions which have come in answer to prayer.

The summer months passed with no record of illness, notwithstanding the intense heat. We are indeed grateful to the friends who lifted burdens and assisted in the upkeep of the Home, which was so badly needed by many.

"A bruised reed shall he not break."

A few months ago, we told you of O——, who was being drawn towards Christ by memories of her little one. She has since accepted Christ as her Saviour, and has begun to earnestly study the Word. M——, also, still has peace in her forgiveness. She has gone home. The baby is boarding but she and her mother are planning to take the little one soon. C—— writes that she is saving her money and expects to return with the baby to Canada by Christmas as was planned by her mother. Martha has just left us. She feels that her life has been surrendered to God. Will you not pray for her for she must meet many tests.

E——, A——, and F—— have recently entered the Home. They are refined, educated and Church members. They know very little about the Bible and have many misplaced values. We are praying that they may see the Light and choose Christ. We feel that these lives are "ripe unto the harvest."

"And He made it again another vessel."

Jane, one of the youngest of this family is doing well at school. She is an active member of the C. E. Society and is very happy. She has been truly freed from the power of sin, and "all things" in her young life have literally "become new."

Dorothy, a young girl of two years' standing recently wrote, "If I had never gone to Heartsease I might never have known God's grace."

It is sometimes hard to express the thoughts and aspirations that stir our souls, so we must use the poets' songs. At the close of an encouraging letter Myrtle writes, "I found this quotation to-day that expresses my experience while at 'Heartsease,'

'For in the quiet of the shadowed aisle,
The tired eyes are lifted to behold the blessed Cross
Illumined by the gleam of crimson from the sanctuary lamp,
Here the soul can leave the body and ascend the stair
That leads from earth, through flame and cloud,
Up to God's heaven, and forget man's hell.'

My prayer is that every girl may leave the Home benefited as I was with a clearer vision of her duty to God and man."

About ten years ago, Leoda came to us. She has married and has quite a family. We have just received a box of flowers from this one-time discouraged girl. In the accompanying letter she writes, "These grew in my garden. I have received several prizes for them this summer. I am busy getting ready for winter. Am always thanking God for my home, family and His love."

"My Word shall not return unto me void."

Every day requests come for tracts from people who are earnest in the spreading of the gospel message. These requests are accompanied by such phrases as "every tract will be a missionary sent to those who know not the Word." "I sent out your tracts, one by one, in prayer." "Your tracts are prayerfully distributed." "One of your tracts was put in my hands. It did me much good. Will you send me a few to distribute to my friends." This, indeed, is a blessed ministry and through the books, cards and tracts many have found Christ or have been drawn into a closer walk with Him."

We extend grateful thanks to the volunteer workers and the hospitals—whose staffs so kindly co-operate with us. We thank most sincerely the good friends who bear this Work in their hearts and have so generously contributed to its support. Only those who have contact with these girls, know how many trials they have and how truly brave they are. We assure you of their appreciation. We will be very glad to have the friends call at any time. We are sure that a new or strengthened interest will be aroused as more is known of the Work which so many kind hearts and willing hands have made possible.



CONTRIBUTIONS:

Acton, Miss Carrie	5.00	Interest	326.37
Ayer, Mrs. F. Wayland	60.00	Irving, Rev. David O.	10.00
Ball, Mrs. Frank L.	10.00	Lees, Miss Mary	10.00
Bissell, Mrs. R. W.	3.00	Lewis, Mrs. L. Bertram	25.00
Clothing Bureau	2.00	Lockhart, Rev. & Mrs. Wm. J.	5.00
Dryden, Mrs.	2.00	MacAuley, Mrs. A.	5.00
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Friendly Society, Greene Av.		McRoberts, Mrs. Samuel	10.00
Bapt. Church	15.00	Moore, Mrs. Wm.	.25
“C. P.”	20.00	Oscar E. Rixson Foundation	100.00
Friend	1.00	Publications,	41.71
Fuller, Mrs. M. B.	6.00	Schoonmaker, J. H.	100.00
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Haupt, Mrs.	5.00	Women's Soc., Washington H'ghts	
House Income	32.80	Bapt. Church	25.00
Hunt, Mrs. Jessie F.	25.00		
Hyde, Mrs. Clarence M.	100.00		
		Total,	\$1026.88

STATISTICS

Visits made	366
Visitors	392
Letters written	1015
Socials	8
Garments distributed	469
Classes and extra meetings	39
Inmates	55
Babies	18
Bibles given	18
Letters written re tracts	433
Tracts distributed	13,408
Books distributed	60
Cards distributed	1072

VOLUNTEER WORK

Wm. A. Young, Counsel
Dr. Caroline Finley
Dr. Katherine Brokaw
Socials
Miss Clara Thomas'
Class
Bible
Miss Anna Schmederer
Mothers' Class
Miss Nancy Aselford,
R.N.
Domestic Science
Mrs. H. R. Longueil

Cases referred from

C. O. S.
Hospitals
Physicians
Church Mission of Help
Private Sources
Institutions
Hospitals Affiliating
N. Y. Infirmery for
Women & Children
Lying-in Hospital
Bellevue Hospital
N. Y. Nursery & Child's
Hospital

We gratefully acknowledge the following contributions: *Baby garments*:—Eta Chapter of the Alpha Chi Omega; Missionary Soc., Olivet Presbyterian Church; Women's Benevolent and Missionary Societies of the Sixth Ave. Baptist Church, Riverside Church and the Washington Heights Baptist Church; Mrs. Elliot Norton. *House Furnishings*:—Mrs. A. E. Stewart; Miss A. E. Haendle. *Clothing*:—Mrs. Henry Wixon; Mrs. Charles Ebert; Miss Clara Thomas' Class. *Provisions*:—Mr. and Mrs. John Coss; Mr. and Mrs. H. A. Longueil; Mrs. S. L. Bickford; Mrs. Charles Ebert.

“The Fruit of the Spirit”

Fruit is a product. The root-meaning of the word “fruit” is “enjoy.” In the word “product” there is the thought of One gone before Who generates the seed, producing (pressing out) the fruit which is the last expression of “Vine and branches”—“I am the Vine, ye are the branches; he that abideth in Me and I in him, the same bringeth forth much fruit: *for without Me ye can do nothing.*”

We know what a branch is and its essential characteristic. It is simply a growth of the vine and is appointed to bear fruit. It's only work is to serve the vine. But, oh, how the vine serves the branch! We are branches of Christ, the Heavenly Vine, and we are to let Him bear fruit through us. We are “partakers of the Divine nature”—we have His very nature. We are to show forth “the excellencies of Christ.” “We are His workmanship” (poems). We are to let Him “lead us in triumph . . . and *manifest* the savour (characteristics) of Him by us.”

What is the process? First, vital, organic union—“I am the life.” It is His own life which must be the force and energy of my life—“That the life also of Jesus might be *manifest* in my mortal flesh.” As we yield to Him, trust Him and let Him live our whole life, He will express Himself through us. We are to let Him *be us*; the branch is part of the real, true Vine. We *have His life*; yielding, He produces the fruit.

Second, we must yield to the Divine cleansing. The pruning-knife (the Word of God; “now are ye clean through the word which I have spoken unto you”) must cut away the wood—the perfectly good, true vine nature—to make room for the sap to flow through for fruit-production. We are to be spirit-filled in every part of our nature. We are to surrender what nature holds fast. All the energies of our being are to be free and open to receive the **sap of the Heavenly Vine.**

"My Father is the husbandman." God the Father, is engaged in the cultivation of human souls, and He is watching over our abiding in the Vine. We can trust Him with our growth and fruitfulness. Our part is to yield, obey and let Him cut, prune and work. Our need of Him is absolute, but reverently be it said, He has need of us, the branches. He requires us for expression—for manifestation, for fruit, to let others see the Vine.

The original word for "manifest" means "I will shine forth with a glory like the sun." The ancient temple of the sun was a temple of glass. The sun might enter at every point and shine forth with *its own radiance*. We are to reveal Christ; we are to make Him vocal. As some one has said, "every Christian is a reincarnation of Christ; every heart a Bethlehem of His rebirth." He is not only to be reflected from our everyday conduct, but from our inmost spirits. We are to be the life-expression of Christ and He cannot do without us. From our connection with Him there flows into us Divine energy. "If ye abide in Me and I in you," ye shall *glorify* the Father by bearing *much* fruit, but it will be all of His making.

"Christian character is the *manifestation* (shining-forth) of nine graces—love, joy, peace—inward expression; longsuffering, gentleness, goodness—expression toward others; faith, meekness, self-control—expression toward God. Looking at them as a whole we get a picture of Christ, and exclaim with the Apostle Paul, "Not I, but Christ!" Oh, how we should recognize His powerful indwelling and let Him have His way with us! We are to "enjoy" the fruit, but let us realize that the Vine "enjoys" it, too! May He "see of the travail of His soul and be satisfied."

"Thou art the Vine,

And I, oh Jesus, am a branch of Thine;

And day by day from Thee

New life flows into me.

Naught have I of my own,

But all my strength is drawn from Thee alone."

"THE FRUIT OF THE SPIRIT IS *LOVE*."

We turn to the "love" chapter and find set forth there a love which was never fully *manifest* (a shining forth) in anyone except in Jesus Christ, but He is able to *manifest* it in us.

“The love of Christ constraineth (literally, a ‘burning and a shining’) us.” We are to be encased in the presence and consumed by the love of Christ. He Who is in us, living out His own life there, will *LOVE* through us. “Eternal Lover, oh, how sweet to call Thee mine!” This love is inclusive and exclusive—“all out of One.” All the fruit of the Spirit is but different manifestations of love. Love is power (made able) in the last analysis. It has a magnifying capacity as of a lens. We get the key by which to adjust this lens of love in the words “faith working through love.” Looking into the lens of love what do we see? The first “shining-forth” is

JOY “working through love.” Joy is love exulting. Love contemplates the Lover. Here our gaze is long and steady. “I shall be satisfied when I awake with beholding Thy form.” Joy comes with occupation with the person of Christ. Let us get our eyes on our Lover and the Holy Spirit will point out the glories of His person. Joy has to do with a person. Joy has to do with the hope and the revelation of the person of Jesus Christ. Joy is not an object to be sought. It comes spontaneously. It is a thing that grows. It is a fruit. “The fruit of the Spirit is . . . joy.” “My joy give I unto you.” “That my joy might remain in you and that your joy might be full.” Fullness of joy depends upon our unbroken fellowship with Him Who said, “The joy of the Lord is your strength.”

Another turn of our key and the lens of love reveals

“PEACE” “working through love.” Peace is love in repose, resting by faith in the perfection of the finished work of Christ—“Unto Him that *loveth* us and loosed us from our sins by His blood.” “He is our peace.” His bequest to us is: “Peace I leave with you, my peace I give unto you.” And in and through all the vicissitudes and circumstances of our life we know “the peace of God which passeth all understanding shall keep our hearts and minds in Christ Jesus.”

We give our key another turn and our lens of love reveals

“LONGSUFFERING” “working through love.”

This is love in expression toward others. "Long-suffering is a manifestation of love toward others no matter how unjust, unreasonable, or cruel their actions. Paul tells us it takes "*all His glorious power*" to produce longsuffering in us. He exalts Christ as "Indweller," showing us what is the "riches of the *glory . . .* which is *Christ in you*, the hope of glory." Having Him Who prayed, "Father forgive them, they know not what they do," we can indeed be "strengthened with all might according to His glorious power unto all patience and longsuffering." Praise His name!

We turn our key again and our lens of love reveals

"GENTLENESS" "working through love." Love in expression toward others. "Thy gentleness hath made me great" is the word of one who was a man after God's own heart. How this gentleness was expressed by our Lord in His dealing with those He died to save! The woman taken in sin He calls by the same name—"woman"—as He used in speaking of His mother. How lovingly and patiently He works to show the woman at the well her sin. Even on the cross He hears in all His agony the cry of a thief, and takes home with Him into the very heart of God (the source of all gentleness) this sinner—"This day shalt thou be *with Me* in Paradise." Are our ears open to the cry of His lost ones, and are we seeking them in the gentleness and love of Christ?

We turn our key again and our lens of love reveals

"GOODNESS" "working through love." Still love in expression toward others. Goodness simply means God. "God was in Christ reconciling the world unto Himself." What Christ feels of the impulsive power of love toward precious souls we also will feel. "As He was in the world so are we in the world." The love of God that is in the Head is also in the members of His body, pulsating with His mighty power, producing a passion for lost souls, "Anna Shipton in a dream, saw herself moving through space drawing a multitude after her, but each cord was fastened in her own heart." How many scars have we to show the hurt of such love? And are they plainly seen—the wounds of Christ?

We turn our key again and our lens of love reveals

"FAITH" "working through love." This is love in expression toward God. Like all this fruit, "faith is the gift of God." It is the vision of Christ to our hearts and lives which produces faith. "Looking unto Jesus the *Author* and *Perfector* of our faith." He Who creates the faith will enlarge it and bring it to perfection. We have simply to keep "looking" to Him. We are to live our lives "by the faith of the Son of God." As we "look" Christ works faithfully, successfully, to get our faith just right. It is the unveiling of the Lord to the eyes of love and faith—any form of manifestation—that increases our faith.

Again we turn our key and our lens of love reveals

"MEEKNESS" "working through love." Love in expression toward God. "For *I* am meek and lowly of heart and ye shall find rest to your souls." Paul says "I entreat you by the meekness . . . of Christ." What was the meekness of Christ? It is best expressed in the word submit—"sub"—under; "mitto," send. "I came to do the Father's will." If we "submit" ourselves to God, He will send us, use us and work out in us the "incorruptible apparel of a meek and quiet spirit." "As the father hath sent me, even so send I you," implies a knowledge of Christ and His will found only in the "secret place of the Most High." This is expressed by the "face to face" experience of one of whom it was said he was very meek above all the men that were upon the face of the earth—the result of his intimate relationship with his God. Just in proportion as we share Christ's life and are conformed to His image, shall we *manifest* the "meek and quiet spirit" so precious in the sight of God.

The last turn of the key and our lens of love reveals

"SELF-CONTROL" "working through love." Love in expression toward God. "Self"—the same as; identical with our Lord and controlled by Him. Moses also leads us here as he typifies our Lord's work for us—"If Thou wilt, forgive . . . if not, blot me, I pray Thee, out of Thy book." Is He able to produce this, His

own Spirit, in us, too? Yes, praise His name! In effect this man of God offers to sacrifice himself for Israel. We can only understand these words in the spirit of Christ that lies behind them. Those who enter into the afflictions of Christ know something of what it means—"pouring out your souls unto death for others." Surely He saw sin from God's standpoint (do we?) and the need of atonement. Did he think God might accept him as an atonement? How he typified the Son of God! Can the spirit of God so permeate us that we, too, will offer ourselves for others?—"we ought to lay down our lives for the brethren." Yes, we can indeed enter into Christ's very heart of love, suffering and compassion for others. That I may "know Thee" was Moses' cry; "that I may know Him" is ours! And God gives Moses such a vision of His grace and glory as "he wist not that his face shone." This "shining-forth" was so great that in talking to others he had to use a veil—veiled to men but unveiled to God! What separation! What loneliness from a human standpoint! What fellowship! What oneness of life! On the Godward side it is a life "with open face beholding as in a glass the glory of the Lord and transformed into the same image from glory to glory." "For we have this treasure in earthen vessels that the excellency of the power may be of God and not of us." What fruit! What a manifestation of His mighty power! Can His spirit produce it in us? Yes, for we look for a Saviour "Who shall fashion anew the body of our humiliation that it may be conformed to the body of His glory, according to the working whereby He is able even to subject *all things* unto Himself." "Beloved . . . it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him for we shall see Him as He is."

Our lens of love has brought us into the actual, living presence of HIM who is LOVE.

Annie Richardson Kennedy.

20th Thousand

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ATMOSPHERE

Dear Parents:—

This letter is broadcast in answer to the question, "Are modern girls the most nearly perfect thing the world has produced?" This question was discussed in a convention of Women's Clubs and reported by a responsible newspaper. I quote: "Most of the day was spent praising the modern girl. Not one resolution was adopted condemning cigarette smoking. Not one voice was raised against night automobile rides, late dances and hip flasks. The modern girl, said one speaker, is twenty-five per cent more honest and decent than her mother... She is thinking for herself and refusing to follow the orthodox stuff that is handed out to her by the older generation. This speaker declared that the morality of the modern girl is a thing of minor importance compared with the question of the work the girl is going to do." When heads of girls' schools, magazine writers and prominent club women make such declarations, what chance has a poor girl to know her own nature and to what depths it will lead her; her own condition in the sight of God and how much she needs a Saviour, who saves and keeps from sin.

Why am I interested, you ask? Over thirty-one years ago an institution was started in New York that cared for any woman who needed help. The inmates were drunkards, drug-fiends, young girls, foreign girls, the women of the street, etc. To-day every inmate is a refined high-school girl, or college girl, or of the professional class, all to become mothers, and from the story they tell, at least seventy-five per cent of their class-mates are living the same loose life, but do not "get caught." And these girls are nearly all church-members, while others have had instruction along such lines. Not one girl is saved (born again). They seem not to know they have a spirit given them for familiar intercourse with their Lord. Who is to blame for this

loose life? First, "the prince of this world" (Satan) who is putting a smoke-screen in the atmosphere as he works for the union of the world and the church; this is spiritual unchastity. Next, *Fathers and Mothers*—we deal with them, too. Then, the Church—what is the Church teaching the children and young people? And lastly, the school and college atmosphere. I deliberately make these charges out of a long and wide experience. A dear lady said to me, "All this is caused by their sin?"—meaning the sin of those who had gone wrong. "Not their sins," I said, "but whose sins? The sin of the nation? The sin of society? The sin of parents. Perhaps your sin and mine, for what are we doing to clear up this deadly atmosphere?"

Parents, are you not very indifferent as to the spiritual natures of your boys and girls? You attend to the feeding of their bodies, see they take exercises, spend much money on the training of their minds, teach them some Bible truths, get them to do deeds of loving service and encourage them to enter philanthropic work, yet never realizing they have a spirit. Out of the heart are the issues of life. Despite all the good things mentioned above, how can our young people grow up, establish homes and fulfill all of God's beautiful plans for their lives, when their spirits are smothered by an atmosphere suggestive of evil.

Take their reading—are you guarding it? A sister was ill and a brother came in her room to read to her. Soon he put the book down and left the room, but the worst of it was, she said, that each knew the other was thinking of what was written therein. Every one knows the filth of the modern novel and magazine articles are full of suggested evil. In a dentist's office I handled magazines unfit for the eye of anyone. Even he was embarrassed and told me they were sent to him. I told him he did not need to pass filth on to others. He promised to remove them.

How about the "movies?" Over fifteen million people attend these places every day in the U. S., and eighty per cent are under twenty years of age. Out of three hundred pictures viewed by

a civic committee, only thirty-eight were free from evil suggestions. A year ago last Easter I investigated these facts for myself, being curious as to what was drawing the immense crowd of students to Broadway. At a guess I went into a place crowded mostly by young men and boys, and saw for two hours a vaudeville show suggestive of all kinds of evil before the picture was put on. Sick at heart I came away, saying to myself, "so this is what young life is fed on these days!" Since then I have viewed other pictures perfectly revolting, and if the night clubs and "speak easies" are what the pictures say they are, God help our young life. A "speak easy" on our block used to throw its young people out at two o'clock Sunday mornings. I have seen them go in. This place has been closed. Have parents no idea of the effect of these things on plastic minds? What a deadly atmosphere for sensitive spirits! A girl told me that these things simply inflamed her desires to do all kinds of evil. Three lads, all under eleven years, broke into a tea-room early one morning, having seen this enacted at the "movies" the night before, and the mother thought it smart. Would you, O parents, like these things enacted in your own home?

Monday morning of this week I met a beautiful young girl limping home with every sign of a nightly debauch on her. I watched her go into a fine apartment house. Every class of life as never before is involved. What about spending the Lord's Day in joy riding, dancing, movies, card playing and the brazen loose life connected therewith? Last year in a small town, early in the morning, five young people crowded into a small car and started for home. In twenty minutes three were dead, the driver having driven into a culvert. A high school teacher saw a car parked on the side of the road which he recognized. Investigating he found a young couple in an unspeakable condition and took them home. This whole community had been shocked by the death of a beautiful young girl the year before by an abortion. In one high school thirty-three girls could not graduate because of their condi-

tion. A pastor, preaching on these conditions, had twenty girls come to him who were about to become mothers. These are horrible facts.

What about the dance? A young girl of fifteen years was brought home to her mother one morning drunk. Her pastor said to her, "Well, you wanted her to learn to dance, didn't you?" "Yes," she said, "but not this." "It goes together with most of the dancing these days," he said. It is through the dance and the automobile ride in the early morning that so many young lives are ruined, the boys telling the girls that they are not "good sports" unless they comply with their wishes. I have in my hand a printed statement made by a judge in a college city of girls being carried out of boys' rooms in the early morning drunk and exhausted, as well as the fact of very young girls diseased being brought before him. He also states "when you attend a show or other public gathering, look about you and realize that over half the young men present are simply potential destruction to some girl's health and happiness." A mother told me that her daughter and two other girls were the only three in a college who would not permit the boys to kiss and caress them. I know of a girl who died of a horrible disease through a kiss. In this city recently a bishop's son killed a man in a drunken debauch. The dance and liquor go together in loose life. A survey from a University reveals the sixteen most prevalent vices: Sex irregularities, cheating, stealing, lying, vulgar talk, swearing, gambling, selfishness, drinking, gossip, Sabbath breaking, extravagance, snobishness, idleness, smoking and dancing." Can any good thing come out of such an atmosphere? A great educator has said, "The zero hour of human degradation has been reached in the dance. It is one of the greatest menaces to the moral welfare of our country."

Youthful crime is increasing. Gambling is everywhere. Profanity abounds. The divorce figures are startling. "Easy divorce is the subtle poison which is corrupting family life." What a sad thing for the children! A recent survey discovers 27,000,000 children and youth in the

U. S. under twenty years of age not receiving systematic religious or moral instruction from any church, and that seven out of ten children do not go to Sunday School. Are they receiving this instruction at home? I fear not. The cigarette habit, especially with young women, is a disgrace to the country. A painted face with a body clothed to awaken physical passions is in the same category. Modesty and chivalry have vanished. Surely these things do not make for character-building.

Now, dear Parents, shall we stop with this list of evil things that smother the spirits of our young people? Character that is to be in manhood and womanhood must be instilled in childhood and conserved in boyhood and girlhood. What shall we do about it? We are responsible for the children God has given into our care, and there is no greater work on earth to do. Let us make home the best place in the world, with every beautiful influence springing therefrom. Know where your children are when they are away from home; also who they are with. It is at such times girls go wrong. *Require obedience and get it.* We find the young have no intention of obeying their parents, and have never been taught to do so. Remember, too, that as children study, they are also studying *you*. Shall they rise up and call you "blessed," or say, "O Mother, if you had only taught me these things! If you had only guided me and shown the way!" Can we not cultivate a decent social order of life which shall include all things true, honorable, just, pure, lovely and of good report for the young life of our land, and, *above all, you yourself make them acquainted with their Lord and Master*, then and only then, will you find that there will be adequate breathing space for the flower of a white life to develop in all its beauty.

Yours, in behalf of young people,
Annie Richardson Kennedy.

5th thousand.

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3rd. THE DARJEELING DISASTER ITS BRIGHT SIDE.

Fourth edition. Minute details of the disaster are discontinued. But the book remains a classic on the Home life of Young People and their training.

There is a large and beautiful edition by Morgan & Scott, London, of the same book—under title

"SEVEN HEROIC CHILDREN."

Dr. R. E. Speer: -

Are you fully occupied this afternoon? If not, at what time can I go into your car for a chat? I have no favors

to ask, nor ax to grind, but
would enjoy a short period
of conversation. yours.

. Mr. William E. Vanderbilt. W.E.V.

P

Jan

Sr. and Mrs. Robert C. Speer,
New York City -

Dear Friends in Christ, -

Will you please kindly
cancel the word "that" in the
fifth line of Chapter IV, Page 21,
of my book "A Year Look at
The Last Book of the Bible?"
Also cancel the s from the
word "calculations", sixth line of
Page 117 - and I wish to tell

P.S.

I think you will be interested to know that Mr. W.R. Newell, Bible Teacher, has reminded me that 'tis unscriptural (Mr. N. is referring to the little poem about the sheep and lambs - copy of which I sent you) to concede that "sheep" or "lambs" could finally be "lost." Note last two lines of poem which seem to violate the truth of the believer's security. Do now we change those last two lines to read "If the lambs stray away what grievous cost etc."

E.P.

you that the italics are mine
throughout the book.

Perhaps you will slip this
note in the book.

Thank you!

Yours, Delighting in Him,
E. Perkins.

I received your kind letter
and thank you for it.

Detroit Mich.,
100 Clairmount Ave.,

June 14, 1936

In Camp
BAR HARBOR
MAINE

Sept 1

Dear Mrs. Spur, I
Last winter I
heard Richard Robert
Speak twice, in New York
& Brooklyn. Each time
his message sank deep:
— "that we should know
that Christ is the path to
conduct" as he puts it

in "Christ & Ourselves".

Having heard him, &
knowing you, make
the little book doubly
precious. I have been
reading it slowly, &
taking its thoughts for
some of the many 9 min
minutes that come
between the active
gymnastics. I have it
in the crude writing table
which stands in a corner

of my gymnasium
tent where I am now
spending many hours
daily, with roof
rolled up; - the
trees over-telling overhead
& the sun frowning in
through the leafy chinks.
It is a book to live
by, & it stands the
test. I do not
always agree, but so seldom,
that the usual feeling I
take away from its pages

is one of delightful converse
with a strong & sympathetic
friend, like-minded in the
deeps. Many many
thanks for sending it
to me.

I hope your summer
has been all you could
wish. The glimpse of you
in Bar Harbor, & of your
inward, was something
long remembered & treasured.
I am much better, & try not
to dwell on the long road still ahead.
Sincerely
Alice V. Morris

O God, Holy Ghost sanctify the faithful
who didst preside in the Council of the
blessed Apostles: Repray them to visit with
Thy love and favor the Council of Thy Church
our General Convention summoned to meet
this year in Thy Name and Presence.
Help us to prepare and make ready
for its assembling meekly and well. Those
whs parts gather and serve in it inspire
with Thy grace and guidance. Teach
them whither they are to go and what
they are to do and what measures
they are to take for Thy glory and the
good of redeemed souls. Enlighten
our minds more and more with the
light of the everlasting Gospel, graft
in our hearts a love of the Truth;
inflame our wills with zeal for Thy
Holy Church; and pour out Thine
own breath of hallowing might upon
us and upon all people we beseech
Thee O blessed Spirit whom with the
Father and the Son together we worship
and glorify as one God now and
ever and ever Amen.

MISS A. Y. YEGHENIAN
~~600 WEST 192ND STREET~~
NEW YORK, N. Y.

January 19, 1934

Dear Mrs. Spear;

It is futile to try to tell you how grateful I am for the beautiful letter of reference, and equally grateful for that evening in the quiet of your home and in communion with your understanding mind.

I am also thankful for the "Secrets of the Saints". I know I shall profit by reading ^{it} just now.

I am bringing to you my own "little effort". I had always wanted to send you one - but did not have free copies

in the beginning. Now that
we know people like the
book but are unable to
buy it, I have been giving
quite a few copies. And so,
I am able to present you
one most humbly.

With my very sincere
and deep gratitude, I am

yours,
Rafael Yezzer

Autograph letter: Louis A. Bowman.

Was in a book by him from Speer library.

Allen, H. M., Ed.

III. 3. See Erasmus, Desiderius, Opus epistolarum [etc.].

221 Home St.
Cappark Lee.

Feb 10, 1929

Dear Dr Speer:

Because of your long acquaintance
with Mr J.E. Brown, and the great help
and inspiration you always were to him, and
because you may find somewhere in this
little book an illustration or two which
may be of service, I am presenting you
with this copy. Hope you will some
time have opportunity to glance at
through. The illustration on Page 20 is
I think especially interesting

Sincerely yours
Louis A. Downey

JAS. J. WALSH, M. D.
110 WEST 74TH STREET
NEW YORK CITY

Ans

Apr 22

April 6, 1938

Dear Dr. Speer:

The books eventually reached me. Many thanks, and I am sending them out to their missionary destinations.

I am sending you as a slight return my two latest books. I hope that you will find them interesting. I may say that I agree thoroughly with John Dewey and the Provost of the University of Pennsylvania as regards the value of "Education of the Founding Fathers of the Republic."

I think that the significance of our early education in this country for a century and a half or a little more has been totally missed. It was definitely Scholastic philosophy as it began with Anselm, and as unfortunately we got away from it at the beginning of the nineteenth century.

Here's wishing you all good things, and
I hope sincerely that you are very well
and that all goes well with you.

Yours very sincerely,

Jan Walsh